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of having them read at its meetings. Each competitor shall inclose his name and address in an envelope indorsed with a motto, which is to be signed at the foot of the manuscript. Honorable mention may be awarded by the committee to other essays than that obtaining the prize."

FOLK-LORE IN THE A. A. A. S. AT BUFFALO. — A classification of subjects, allowing a day for each, was attempted in the anthropological section, in Buffalo, but could not be fully carried out. The address on the "Emblematic Use of the Tree in the Dakotan Group," by the vice-president, Miss Alice C. Fletcher, was admirable in treatment, and proved of popular interest. Suitable resolutions were adopted on the death of the secretary-elect, Capt. John G. Bourke, President of the American Folk-Lore Society; and another of our contributors, the venerable Horatio Hale, was recommended and elected as a life fellow. The expressions of esteem from several speakers would have been very gratifying to Mr. Hale. He was not present, however, and his valuable paper on "Indian Wampum Records" was read by a friend.

Dr. Brinton's paper on "The Ethnography of the White Race in the United States" was of a practical character, and resulted in the appointment of a committee on the subject. The Rev. Dr. Beauchamp's paper on "Onondaga Games" was of a wider scope than the title indicates, and will be published by us. Mr. W. W. Tooker had an excellent paper on the "Meaning of the Name Manhattan." In a similar line Mr. A. F. Chamberlain had valuable papers on various Kootenay names. "The Psychic Source of Myths" was ably presented by Dr. D. S. Brinton, in accordance with his well-known views. Various psychological papers were read by Messrs. Boas, Cattell, Brinton, and McGee, as well as by Miss Fletcher and Mrs. Fanny D. Bergen. There were others quite notable, for more than half of those placed on the list had some bearing on folk-lore subjects.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

OUTLINE OF ZUÑI CREATION MYTHS. By FRANK HAMILTON CUSHING. Thirteenth Annual Report of the Bureau of Ethnology, pp. 321-447. Washington, 1894.

All things come to him who waits. For sixteen years we have anxiously waited for Mr. Cushing to give to the world the vast store of legend which he acquired during his residence in Zuñi. Particularly did we long for the publication of the Creation Myth of which we had, so often, heard him speak. Knowing how feeble his health usually was, and how his scant seasons of strength were occupied with other labors, we feared, at times, that our patient waiting would never be rewarded. But at last we behold the bow of promise.

More than one fourth of the Thirteenth Annual Report of the Bureau of

Ethnology is occupied with his article on "Outlines of Zuñi Creation Myths." Of the one hundred and twenty-seven large quarto pages which compose the article, fifty-five are devoted to an "Introduction." This gives a history of the tribe and explains many important matters. Among other things, it gives his reasons for believing that the worship and mythic lore of the Zuñis retain their original purity and have not been modified by Christian influence, notwithstanding the fact that Catholic missionaries have labored in Zuñi for centuries. From personal observation we are satisfied as to the correctness of his conclusions in this particular; but, if we were not, the myths, themselves, afford all the proof we could desire. They bear evidence, throughout, of unadulterated paganism.

One reason why paganism continued to flourish under the very shadows of the Christian fane undoubtedly was, that the priests, for all their zeal and watchfulness, did not understand how far-reaching and all-embracing the cultus was. When paganism stared them in the face, they often did not recognize it. If the Indians attended mass and accepted some of the sacraments, the pious fathers regarded them as converted. Mr. Cushing gives an interesting instance of this blindness on the part of the missionaries when he tells us that they allowed the Indians to adorn the walls of the mission church with pagan symbols. These paintings we have ourselves seen.

We once questioned the good priest of San Rafael, New Mexico (whose desert parish — about the size of the State of Connecticut — included the Zuñi villages), concerning the faith of his Zuñi parishioners. "They are Catholics, of course," said he, "no other clergymen than ours have ever labored among them. What did you think they were?" We expressed the opinion that they might, possibly, be heathens. "Oh, they have their harmless superstitions," he answered. "But what people have not their superstitions?" True. But in this case the "superstitions" amounted to an elaborate cultus that filled the thoughts and lives of the people and left no room for the teachings of the Nazarene.

Mr. Cushing gives us, at some length, the reasons why, in his time, the people of Zuñi refused to repair the old mission church of "Our Lady of Guadalupe" which was falling to ruin. He seems not to be aware that since he left New Mexico the old church has been thoroughly repaired by the Indians, and not, as we were told, at the instance of white people, but through the initiative of the governor of Zuñi, who hoped, by repairing the church, to distinguish his administration.

The stories here presented are called "outlines," and they are, evidently only epitomes; but they bear indications of having been epitomized by the Indian story-teller and not by the translator. They seem to form an abridgment made as an introduction for the pupil into the mysteries of Zuñi lore. We have little doubt that among the well informed of the tribe almost every paragraph in this version spreads into a long tale.

The story of the emergences of the people from the lowest of the "four cave-wombs of the world" to the surface of the present world is disposed of here in two paragraphs. The analogous division of the origin myth of

the Navaho is of great length and is crowded with incidents. We doubt not that, fully told, the version of this tale by the Zuñi would be even longer and more eventful than the version of the ruder Navaho.

Mr. Cushing gives us, in his introduction, some valuable explanations which help us to an understanding of the myths — explanations such as he only can give; but they are inadequate. He promises further explanations in the near future, and we have no doubt that in these he will make plain to us all the hidden meanings of the wondrous tales, as far as it is possible to make plain to the mind of the Aryan, at the close of his greatest century, the thoughts of a race, physically different, whose minds are still in the era of the stone age. But we greatly regret that such explanations do not appear simultaneously with the present work. To a majority of readers, the very nature and purpose of these myths must remain a mystery, while to many they must seem, in part at least, devoid of meaning. They evidently require long descriptions of Zuñi custom, ceremonial, creed, and social organization to make them understood, and a goodly share of pictorial illustration would be of advantage to them.

In many instances the rhetorical, poetic, and witty embellishments of the tales may be understood by all. They deal with principles of human nature which are alike among all races and in all ages; but there are other cases where the allusions and illustrations may be understood only by the initiated. If the Bible and Shakespeare need elaborate comments for their proper understanding, how much more do these tales of the unlettered Zuñi require them!

It must be remembered, too, that the stories given in these "Outlines" were not composed for mere entertainment, but in order to hand down through the ages statements which were believed to be facts of the most vital importance. To the Indian, they are profound philosophy. The perusal of the tales may possibly give the reader the idea that the Zuñians do not possess tales of a different character, — legends which, though describing mythic places and characters perhaps, were apparently composed by authors of literary ambition who drew their characters and arranged their incidents with a view to charm the auditor, rather than to instruct him. They have many stories of this character, which Mr. Cushing has collected, and which, we hope, he will not long delay in giving to the world. One story of his, "The Tale of the Scarlet Feather" it might be called, is a Zuñi variant of the story of Orpheus; but those who have heard it, all concede that the polished Greek, the foremost of his race, does not tell his tale as well as does the lowly man of Zuñi.

*Washington Matthews.*

THE STORY OF THE INDIAN. By GEORGE BIRD GRINNELL. New York: D. Appleton & Co., 1895. Pp. x, 270.

In this attractive book Mr. Grinnell offers his readers the fruits of a long and intimate acquaintance with Indian life. A sympathetic friend of the native speaks to us who appreciates the strong sides of his character without trying to conceal his human weakness. "He understands that the red man is a savage and has savage qualities, yet he sees also that the most